

April 22, 1961

America



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America

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Correspondence

Music and the Church

EDITOR: In one of his recent Music columns (3/25), Fr. C. J. McNaspy, S.J., remarked that Holy Week and Easter "are unaccountably not given the same popular musical coloring as Christmas." He would have been heartened, then, by efforts made in Paris this past Lent to reaffirm the link between great music and the sacred season of the Passion.

On two occasions in late March, the vast church of St. Eustache was the setting for full-scale performances of oratorios by Bach. At the second of these, on March 31 (Good Friday evening), Fr. Emile Martin, a priest of the Oratory and director of the chorus and orchestra performing the *St. John Passion*, prefaced the concert with some apt comments on the essentially liturgical character of these works. Indeed, the unusual atmosphere of St. Eustache made it possible that evening not only to enjoy an artistic masterpiece, but also to enter fully into the spirit of Christian faith which inspired its composition. As Fr. Martin rightly stated, such works merit to be heard in an atmosphere more sacred than that of a concert hall.

DONALD R. CAMPION, S.J.

Paris, France

[FR. CAMPION, an associate editor of this Review, is in Europe for a four-month tour of duty. We shall be hearing from him regularly in both signed and unsigned AMERICA articles and editorials.—ED.]

Role of Freedom

EDITOR: The only good omen in the discussion of the Federal-aid-to-education bill would seem to be some political enlightenment for Catholics high and low. Five years ago everyone felt that we had a master plan that would dispense with open debate, even at the prestige levels of opinion-making. After the passage of time since then, we still have a complete case with a multitude of reasons to support it: distributive justice, etc., etc.

The problem I see, however, is that there are too many arguments, and none has been given primacy in such a way that our Protestant culture can accept it in its own idiom. No simplification has appeared that makes for grass-root interest among this cultural element. On the contrary, those who wish to do so can make it look as if the Catholic Church is negotiating a concordat with the American

Government, in the tradition of European Catholic and Protestant states. This image offends not only Protestant sensibilities but the spirit of American Catholicism.

This spirit and these sensibilities must collaborate with the American Idea as it has operated in our experience as a nation. This idea is not encompassed in terms of rights, of justice, far less of institutional rights, or, on the other hand, of absolute separation of Church and State. Freedom alone has been the guiding star of our nation's destiny. Its manifestations are apparent now in the area of education. Many who freely chose their education under the G.I. Bill now wish the same freedom for their children.

Yes, this may mean that we will have public education without government monopoly of its ownership and content. But America has ever modified its institutions. It is traditionally sensitive, however, to infringement of that creativity of freedom which demands such modifications.

THOMAS O. HANLEY, S.J.

Washington, D.C.

Accolade

EDITOR: As a Methodist parson assigned to be printer's devil for the Methodist Church, it warmed my heart to read your editorial entitled "F.B.I. on Clergymen" (3/25). In the light of the irresponsible thought being published on this subject, and the attempt to use the difference between Roman Catholicism and Protestantism as a jumping-off place, I feel that you performed a great service with your editorial.

I am also delighted that my old college friend, William C. Sullivan, Chief Inspector for the Federal Bureau of Investigation, made this forthright statement around which you built your editorial.

(REV.) EMORY STEVENS BUCKE

Editor, Abingdon Press

Nashville, Tenn.

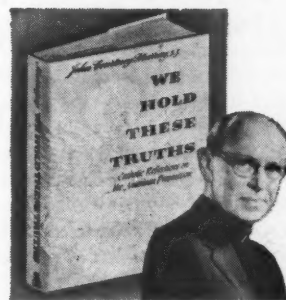
Wanted: Correspondent

EDITOR: As a Protestant, I am anxious to understand the Catholic point of view, especially since tensions are increasing between religious groups. If there are any of your readers similarly interested in mutual understanding, I should very much enjoy corresponding with them.

(MRS.) DOROTHEA FULKERSON

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Current Comment

This Dangerous Rift

The national temperature has gone up several degrees during the past few months. This rising fever in the body politic stems from a sharp step-up of debate over such issues as the House Un-American Activities Committee, its film *Operation Abolition*, the John Birch Society, etc. AMERICA this week devotes a lead article and its chief editorial to the problems involved.

V. I. Lenin once insisted that dedicated Communists, in opposing those whom they would destroy, must "thoroughly, carefully, attentively and skillfully" take advantage "of every, even the smallest, rift among the enemies." Today, noisy and reckless right-wing groups among us are busy pounding divisive wedges into American society. The resulting divisions can easily be exploited by our enemy.

Let us listen to J. Edgar Hoover, director of the Federal Bureau of Investigation. On April 1 he wrote a memorandum "to all law-enforcement officials":

There exists today in our land a vital "rift" which the Communists are exploiting. Unfortunately, this involves certain people in the country who engage in reckless charges against one another. The label of "Communist" is too often indiscriminately attached to those whose views differ from the majority. Those whose lives are not led according to what one segment of society might decree to be the "norm" are too frequently challenged as "Reds."

We are confronted today with a deadly and tireless enemy. Following the advice of Mr. Hoover, we must oppose the Communist menace with "deliberation, quiet courage and knowledge," avoiding both "inaction" and "vigilante action."

U.S. Catholics and Africa

Contradictory forecasts are being made concerning the future of the Catholic Church in the new Africa. Some say that the close association of the missionaries with the colonial authorities

in the past will cause a loss of prestige. Others, however, point to a strong African clergy and to the important part being played by African Catholics in the political life of many of the new states. This, they argue, proves that the Church has by no means been compromised with colonialism on that vast continent.

The ultimate outcome is probably not yet decided one way or the other. One of the pressing tasks of Catholics is to convince Africans that the Church is not a European or Caucasian institution but is interested in men because they are human beings with an innate dignity of their own, regardless of race.

The Catholic Association for International Peace recently made a small but significant contribution in this direction with the reception it accorded, April 4, to the African UN delegates in New York. The principal remarks on the occasion were delivered by Dr. Thomas P. Melady, chairman of the CAIP's Africa Committee, and author of *Profiles of African Leaders*.

The CAIP official stressed that the American people are vitally interested in the new nations and their problems. "As people we wish to know them, to live peacefully with them . . . and to help them obliterate their heavy burden of poverty, illiteracy and disease." Considering the humiliating situations that sometimes confront these African delegates on our shores, the gesture of solidarity by the CAIP in the name of U.S. Catholics was as praiseworthy as it was timely.

Michelangelo in America

In the reception center of New York's new Time-Life Building between March 8 and the middle of April some 100,000 persons were able to "come and go/ Talking of Michelangelo"—and to see his great frescoes from the Sistine Chapel. No, the paintings had not been removed from the Vatican. But, surrounded by giant illuminated color transparencies, viewers were too overcome to complain.

In this age of mass communication we have come to expect music, ballet,

drama and all manner of art to be electronically delivered to our living rooms. Architecture, of course, remains stubbornly three-dimensional, fully grasped only when one is *there*. A unique fusion of painting and architecture, the Sistine Chapel has generally failed to communicate its splendor except to those who visit Rome. Even there, however, size and imperfect lighting often leave the viewer less than satisfied. This new mounting compensated for a great deal and made Michelangelo's colossal masterpieces easier to observe than are the originals themselves.

The exhibition was further equipped with telephone devices offering recorded lectures on the "Last Judgment" altarpiece and the ceiling. Appropriate baroque music alternated with silence, stressing the awesome mood. While the paintings were presented three-dimensionally, in full color and in one-third scale, a number of the more celebrated details were shown in full scale.

It would be a pity if this exceptional display were to close down permanently. At least larger museums throughout the country should be able to arrange for local showings. Surely hundreds of thousands of Midwestern, Western and Southern viewers would welcome a chance to share in one of humanity's finest treasures.

Selling Safety Belts

It has long been known that deaths and injuries on the nation's highways could be sharply reduced if autos were equipped with safety belts and people used them. Studies by the Automotive Crash Injury Research Project at Cornell University, which analyzed over 20,000 accidents, have shown that widespread use of seat belts "would save at least 19,000 lives a year and reduce injuries by at least 50 per cent."

Despite such findings, the automotive industry has been strongly opposed to any legal imposition of safety belts. Auto makers have also been loath to make such safety devices available; they are expensive to install, and the public has been apathetic about them. Several years ago the Ford line of cars began to promote their use, but the number of customers to adopt them never rose above seven per cent.

It was recently announced, however, that all major U. S. auto makers would

begin to install safety-belt "hardware" as standard equipment—reinforced plates will be put in car floors and brackets installed to which belts can be attached; customers who wish them can buy the belts for a modest price.

This is an excellent step, and the industry is to be complimented. But a selling job still has to be done to convince the public that it's common sense to use belts. People don't generally think they are sealing their doom when they strap on their seat belts in a plane. Why then be chary of safety belts in a car?

Interpreters Needed

A report from the Montreal *Star's* Paris bureau first alerted us. A private survey, it said, had been made by an American airline (not named) in 18 European countries. Prospective tourists revealed they had nightmarish visions of being stranded somewhere in the United States or Canada without any means of making themselves understood. This, they agreed, was worse than visa restrictions or high prices.

The President's call for an increased flow of tourists to this country led to

Librarians, Note!

The 16 center pages of this issue contain the index of *AMERICA*, Vol. 105 (Oct. 1, 1960–March 25, 1961). They can be readily detached for binding with the issues of that volume.

the State Department's abolishing Form FS-257 AF, the "long questionnaire" that probed morals, politics and purposes of visa applicants. The Senate has passed a bill providing \$5 million for a U.S. Travel Office to attract tourists, and the House is studying two similar measures. Airlines and hotels have rushed agents to Europe with new "package" offers for tourists.

In the meantime, this is what they keep hearing in Europe: Americans don't speak any language other than their own, and they have no intention of trying. Emilio Lucchesi, head of Italy's travel-agency association, says: "If the Americans do not establish tourist facilities in a truly European manner with special guides and interpreters, Italian tourists may as well be in the jungle." He claims that even major

American hotels and travel agencies fail to provide assistance for non-English-speaking people.

It might be a good idea for airlines and hotels to start recruiting interpreters from high school and college foreign-language classes. Perhaps there is work here for a home-based wing of the Peace Corps.

Loyal Alumnus

One of the outstanding colleges in all Latin America is the Colegio de Belen, directed by the Jesuits in Havana. Its graduates are found among the outstanding intellectual and political leaders of Cuba—as Fidel Castro well knows, for he spent six years there himself. The photograph of Castro's graduation class hangs just inside the school's main entrance.

Alongside the college, which charges a rather high tuition, the Jesuit Fathers put up for poor boys a free technical school, called the Electromecanica de Belen. Its electrical and mechanical equipment is not only the best in the island, but would be the envy of any such school anywhere. The Electromecanica has been supported by the donations of generous benefactors.

What a travesty of justice it was, then, for the present Cuban regime to seize the Electromecanica in the name of educating the poor! In February, falsely charging that the Jesuit teachers were dismantling and removing the lathes and other machinery, teen-aged militiamen marched into the school office and their leader announced that the government would hereafter operate the technical school.

The Electromecanica thus has passed over to the control of a Communist-led regime. To mark the change, the school got a new name. Fidel Castro (class of '47) rechristened it the Electromecanica Lumumba.

Nenni Surrenders

Pondering the price Pietro Nenni, 70-year-old veteran of Socialist politics, has had to pay to keep the Italian Left-wing Socialists in one piece, one wonders whether it was worth it.

Two years ago, after the congress in Naples, the Left-wing Socialists began to look like a party that could call its soul its own. Rebuffing the pro-Com-

munist minority, Nenni emerged from the convention with a directorate composed exclusively of "autonomists"—men pledged to sever all ties with the Communists. If he had hopes after that of taking his place in a center coalition firmly committed to democracy, his expectations were not groundless. It was known that an important group of Christian Democrats favored "an opening to the left." It had only been waiting, so the talk went, for a clear sign from Nenni that the Left-wing Socialists had broken cleanly with their old Communist playmates.

All these dreams seem now to have been shattered. At this year's Left-wing Socialist congress, the pro-Communists fought Nenni bitterly. To save the party, he finally agreed to give his opponents seven of the 21 places on the ruling directorate. Since that decision, which implies continued collaboration with the Communists, is bound to end all Christian Democratic overtures to Nenni, it automatically dooms the Left-wing Socialists to the sterility of a junior partnership in the antidemocratic left. Nenni's surrender was a disservice to Italian socialism as well as to Italian democracy.

Eichmann the German

With former SS-Obersturmbannführer Eichmann and the Hitler system, the German people themselves will inevitably be implicated as the Nazi victims confront Eichmann with their gruesome and damning testimony. At this point there is need for particular discretion and reserve. "Collective guilt" is an elastic notion that can be extended almost at anyone's will. Unjustified conclusions can easily be drawn in the case of Germany, especially when the past is examined for a clue to the future.

On the eve of the trial that began in Israel on April 11, Chancellor Konrad Adenauer of the Federal Republic of Germany took to television to contend with solemn and impressive brevity that nazism is dead in Germany today. He acknowledged that, when the war ended, all those responsible for reconstruction were "filled with shame and concern"—shame for what had been done in the name of the German people and concern for the prospects of uprooting the spirit of nazism from broad sections of the German populace.

These fears, said the Chancellor, proved not to be justified. "National Socialism," he said, "no longer exists among the German people. . . . We have become a state based on law."

... the Germans and Eichmann

This disarming assurance is challenged by some Germans and by many Israelis. The critics say that if the present government and people of Germany are as anti-Nazi as they claim to be, they would demonstrate more diligence in prosecuting war criminals now at liberty in the Federal Republic. On the other hand, such a severe evaluation is not accepted by top Israeli spokesmen, who adopt Adenauer's judgment as their own. Premier Ben Gurion himself told the Knesset, or Parliament, that "from the moral point of view, nazism is no longer an issue in Germany." Similar statements were made recently by other officials, such as Dr. Pinhas Rosen, Israeli Minister of Justice. These moderating statements, at variance with other, more publicized utterances of extremists, do credit to the Israeli leaders who have had the courage as well as the statesmanship to seek to build a bridge of friendship between new Israel and a new Germany.

Red Rout in Vietnam

The stream of ugly news from Southeast Asia was interrupted on April 9 by the Presidential election in South Vietnam. The free world could take satisfaction from the landslide proportions of President Ngo Dinh Diem's victory over two opponents—Nguyen Dinh Quat, a practitioner of Chinese medicine, and Nguyen Thanh Phuong, a well-to-do rubber planter. It could rejoice even more over the big outpouring of voters. Despite a murderous Communist effort to frighten people away from the polls—an effort backed by the guns of 9,000 Viet Cong guerrillas—90 per cent of the 7 million registered voters bravely cast their ballots.

In Asia, where "face" means so much, there can be no question that the vicious Communist campaign against the government of South Vietnam sustained a serious setback. It did not, however, suffer a crushing defeat; and if the Kennedy Administration now decides that President Diem can be left to his own

devices, it will be making a disastrous mistake. The impending neutralist settlement of the civil war in Laos is bound to heighten the Communist peril to South Vietnam. Not only will it release more North Vietnamese guerrillas for dirty work below the 17th parallel—the dividing line, set at the Geneva Conference in 1954, between Communist North and anti-Communist South—but it will also make it easier to slip men and equipment into South Vietnam through the Laotian and Cambodian sieves.

At the present time we are supporting an army of 150,000 in South Vietnam. It is a good army. Nevertheless, 60-year-old President Diem, confronted with the backbreaking job of exterminating the guerrillas and mindful of the more than 300,000 men under arms in North Vietnam, insists it isn't big enough. He wants more men. We should see that he gets them.

Priest and Freemason

In France, it is a Catholic-Masonic dialogue! The famed preacher of Notre Dame, Michel Riquet, S.J., made news and some history recently by appearing in a Masonic lodge to discuss the problem of atheism. About 500 Masons, including many visiting present and past grand masters, crowded into the Loge Volney at Laval, near Paris, to hear the speaker. It was the first time in 200 years, according to the experts, that a priest had been invited to a lodge meeting in France.

Although the press described the event as a "debate" and the result of a public challenge "hurled" by a lodge member, Masonic officials denied that any polemics were involved. The purpose of Père Riquet's presence, they said, was purely informational. Regretting the sensational tone of press reports, the grand master of the Loge Volney declared: "For every thinking man, the problem of belief and unbelief is distressing enough without the introduction of outside emotional factors foreign to human dignity."

In his remarks during the closed meeting, Père Riquet is said to have recalled to the Masons that atheism was not, at the outset, a fundamental tenet of Freemasonry and that, even today, the immense majority of Masons believe in God, while in Britain atheists are not

admitted to membership in the craft. In many respects, he argued, Masons and Catholics are "separated brothers."

This incident, while unprecedented in one way, is not by any means a first effort toward the Catholic-Masonic dialogue. A similar work of reconciliation and understanding was carried on unobtrusively for years by the late Joseph Berteloot, S.J., "Apostle to the Freemasons" (See AM. 1/14/56, p. 423).

Talks at Evian

It has taken the French and the Algerian nationalists seven long years to reach the point where they would even consider negotiating a peace. Viewed in this light, the collapse of the talks scheduled for April 7 at Evian-les-Bains is perhaps not too surprising. There will be many a hurdle to be cleared before Paris and the Algerian National Liberation Front (FLN) arrive at a final understanding.

The talks at Evian foundered because the FLN had reason to believe that President de Gaulle intended to give an equal hearing to the rival Algerian Nationalist Movement of Hadj Messali. Of the French dailies, however, only *L'Humanité* seemed willing to accept the FLN protest at its face value. The Communist journal has urged President de Gaulle to recognize that group's provisional government as the only bargaining agent for Algerian nationalists.

Other French journals suggested that rebel recalcitrance sprang from more complicated motives. Though all admit that the FLN would like to block the claims of potential rivals in Algeria, some see the maneuver as a trick to gain time, thereby strengthening the FLN's bargaining position. Others see the protest as a move dictated by outside influence—by foreign "masters" in Moscow or Cairo. At any rate, President de Gaulle indicated on April 11 that he would deal primarily with the FLN.

The average Frenchman or Algerian cannot believe that the negotiations so painfully arranged for should founder even before they begin. Yet, as *Le Monde* has remarked, the delay in negotiations may well serve a good purpose. It will blast any dangerously premature optimism that peace in Algeria will be easily arrived at. Once the bargaining starts, extreme sensitivity will be encountered on both sides.

Washington Front

NINETY MINUTES TO IMMORTALITY

THE SPACE AGE dawned on October 4, 1957. Since then, most of its red-letter days have been just that—days that chalked up another challenging Red “first” in man’s reach for the stars. Washington had this sad truth brought rudely home to it again on April 12, when President Kennedy and the rest of us woke up and heard the long-awaited news that the Soviet Union had put a man in orbit.

Word of this brilliant feat was given to the world just after 2 A.M., EST, when the news agency Tass announced that “Russia has successfully launched a man into space.” The daring astronaut who heroically underwent “the first human flight into the cosmos” on the space ship *Vostok* was identified as Flight Major Yuri A. Gagarin. Later reports stated that the Red Air Force major, after one 90-minute trip around the globe, was safely returned to earth and to a well-deserved immortality as a hero of the Soviet Union. Western scientists and statesmen were quick to greet the entire achievement as undoubtedly one of the greatest scientific events of all time.

It is easy to tarnish the luster of this Soviet triumph by saying that we have expected it almost momentarily

since last summer and that, in the present state of space exploration, it amounts to no more than a point of prestige.

The fact is, however, that the United States itself is in the space race, not merely because of its military and scientific potential, but because we ourselves have set a high value on the point of prestige. Nowhere in our space programs was this fact more emphasized than on April 27, 1959, when President Eisenhower approved a DX or 0.01 national priority on our own “man in space” Project Mercury, thus putting it on a par with the development of the Atlas and Titan missiles.

The reason why we have elected to face the Soviet space challenge on the ground of prestige, despite the handicap of inferior rocket power which has plagued us from the start, is also clear. In the world of today, space spectacles have become the primary symbol of technological, military and even ideological superiority. The USSR uses every feat of its rocketry as a compelling argument for the Communist way of life. If we wish to dispute that sort of propaganda by entering the race for space, then we must not lag on the laps.

On December 18, 1959, while he was chairman of the Senate Committee on Aeronautics and Space Sciences, Lyndon B. Johnson said: “We cannot concede outer space to communism and hold leadership on earth.” If Mr. Kennedy agrees with the man who is now his Vice President, Washington will soon show the world that we are in the space game for keeps. COSMO DE STELLIS

On All Horizons

MATCHMAKERS • For some reason there are few, if any, Catholic marriage brokers in this country. It is otherwise across the Atlantic. In Britain, for instance, the Catholic Introductions Bureau (29 Ludgate Hill, London, E.C.4) functions to bring together those whose common bond is a determination to marry only a Catholic.

APOSTLES • Want to give a year as a lay apostle: catechist, recreation organizer, nurse, social worker, handyman, etc.? Hundreds are needed for service in the United States and Puerto Rico. Write to Extension Volunteers, 1307 So. Wabash Ave., Chicago 5, Ill., for information and free booklet, *The Layman's New Frontier for the '60's*.

FAMILY PROBLEMS • A service letter of value to the clergy, professional men and lay leaders in the family apostolate is the newly launched *Catholic*

Family Leader. This is a bimonthly bulletin edited by Msgr. Irving A. DeBlanc and issued by the NCWC Catholic Family Life Bureau (1312 Mass. Ave., N.W., Wash. 5, D.C. \$1 yearly, special rates on bulk mailings).

JOT IT DOWN • College students and college-bound high school seniors could no doubt profit from the pamphlet, *How to Take Lecture Notes in College*, prepared by Dr. Philip Crisantiello, asst. dir. of guidance, St. Peter's College, Jersey City, N.J. (order from the Florham Park Press, Inc., Madison, N.J. 25¢).

SISTERS • The forthcoming seventh educational conference of the School Sisters of Notre Dame provides eloquent proof of the Church's debt to the teaching sisters. More than one thousand religious will attend the conference (Baltimore, Aug. 13-15). Coming from

33 States, Puerto Rico and four Canadian provinces, they represent 6,500 S.S.N.D. educators who are in charge of 275,000 children and young adults in North America.

CORRECTION • Contrary to a statement appearing in this space a few weeks ago (4/8, p. 45), laymen are not admitted to meetings of the Catholic Theological Society of America, a strictly professional group. We hope our error did not cause inconvenience.

WORLD'S GREATEST LETTERS • Growing interest in Holy Scripture has encouraged the publication of the 14 Epistles in distinctive low-cost booklets. The first in the series, presenting St. Paul's Epistle to the Romans, is now ready. Specially recommended for school and study-group use (St. Paul Publications, Queen of Apostles Seminary, Derby, N.Y. Single copy, 35¢; 15 per cent discount for four or more copies; special rates to information centers and pamphlet-rack suppliers).

R.A.G.

Editorials

On Fighting Communism

HOW TO CONFRONT the life-and-death challenge which communism poses to the free world is the single most important question of our times. By way of adding to the current discussion of this issue, we should like to sketch in broad strokes the only kind of anti-communism which seems to us to be at the same time informed and Catholic.

At the risk of offending sophisticated readers, we begin by making the fundamental point that communism is both a movement of social protest and a conspiracy aimed at world conquest. As a form of social protest, it appeals to the victims of capitalist oppression and colonial exploitation, promising them a better and happier life in a society devoted to equality and justice. As a conspiracy, communism poses a double threat to the non-Communist world—the threat of direct, or military, aggression, and the threat of subversion, or indirect aggression.

It is scarcely necessary to argue that an intelligent and effective anti-Communist program must be well-rounded and all-embracing. It must be directed not only at blunting the appeal of communism as a social protest, but also at exposing and checking its conspiratorial drive for power. Such was the program sketched in 1937 by Pope Pius XI in *Divini Redemptoris*. Referring to the anti-Communist role of the Catholic press, the Pope wrote that "its foremost duty is to foster in various attractive ways an even better understanding of social doctrine." In addition to this "foremost duty," the press should also, he explained, "supply accurate and complete information on the activity of the enemy and the means of resistance. . . ."

On the anti-Communist program thus outlined, there ought to be general agreement among Catholics. Some of our co-religionists, however, seem surprised—when it is called to their attention—at the priority the Pope gives to propagating the Church's social teaching. Clearly such Catholics are not well acquainted either with the social implications of their faith or with the state of affairs in the world today. They don't understand that even should Khrushchev call for baptism tomorrow, Catholics would still be obliged to strive zealously for social justice. They don't appreciate, either, the appeal of communism in underdeveloped countries, whose leaders are impressed both by the industrial progress of the Soviet Union and its official policy of racial equality. Such Catholics seem blind to the pressing necessity of demonstrating to the world, by our solicitude for justice here at home, the superiority of our way of life to the Communist way.

Whence it follows that a Catholic segregationist, for instance, no matter how loudly he may discourse against communism, is scarcely an anti-Communist at all. Like

the Catholic who opposes foreign aid, he is, rather, an unwitting ally of the Kremlin. And the same is true of reactionary business men, of crooked labor leaders and of dishonest politicians.

But waging an anti-Communist war on the social front, though indispensable, is not enough. To the subversive activities of the Communist Fifth Column it is only a partial answer; and to the Red Army, with its missiles and bombs, it is no answer at all.

In dealing with communism as a conspiracy, two questions are of capital importance. One has to do with method, the other with emphasis.

With regard to methods, anti-Communists differ on the importance to be attached to democratic procedures in combating the Communist plot. Some would cut constitutional corners to wage a more effective fight. Others insist on giving Communists the full benefit of all the rights and immunities they are sworn to destroy. Unless communism is fought with clean democratic hands, say the constitutionalists, we risk being infected by the very totalitarian poison we abhor. That this danger is not negligible appears today from the persistent effort in some quarters to turn "liberal" into a smear word and to stigmatize as "socialistic" all proposals for social reform. The blurring of ideological lines is not the least of the temptations which earnest anti-Communists must stoutly resist.

There remains the question of emphasis. In some areas of the world the threat of indirect Communist aggression is obviously greater than the danger of direct aggression. This is true of a country like Indonesia, as it is true of the Middle East and Africa generally. The opposite, however, is true of the United States, since over the past decade it has become agonizingly clear that far and away the bigger threat to our

This editorial "On Fighting Communism" won a 1960 first-place award of the Catholic Press Association. It appeared originally in *America's* issue of May 2, 1959, and is reprinted here in the hope that readers will find it of interest in connection with John F. Cronin's timely and highly authoritative article, "Anti-Communism and American Freedom" (p. 172).

security is Soviet power as symbolized in the Red Army. That doesn't mean that our domestic Communists, no matter how discredited they are right now, can be safely ignored. On the contrary, they must be watched and exposed and checked at every point (and, of course, our security agencies must be ever alert to Soviet espionage). But it would be a fatal error, we believe, so to concentrate on the Soviet Fifth Column in our midst as to miss the greater threat from abroad.

That is the reason this Review has consistently supported big appropriations for defense and mutual security. That is why we have frowned on proposals for tax relief. That is why we have approved all sorts of foreign commitments—from the Truman Doctrine on Greece and Turkey, through the Marshall Plan, to Nato and Seato. We have thought—and still think—that the

only hope of stopping further Communist expansion by force—and the only hope for peace in the short run—is to maintain a clear margin of military superiority over the Soviet Union.

We have been disturbed, consequently, by the preoccupation of some Catholics with our domestic Communists. Too often, we note, this preoccupation is accompanied by coolness toward Nato, by hostility toward foreign aid, by complaints about taxes, by opposition to desegregation, even by defeatist fears of Communist infiltration of Catholic schools and other Catholic organizations. In short, we are led sadly to suspect that some of the anticommunism in Catholic circles is no more than a form of escapism from the anxieties and frustrations of a harsh and turbulent world.

We are fighting for our lives against a shrewd and implacable foe. We cannot afford to make mistakes. If with our knowledge of communism we combine a realistic appraisal of existing situations; if, in addition, we never lose sight of the lessons of justice and charity read to us by all the recent Popes, we should be able, with God's help, to fight successfully and with much greater unity for values we hold dearer than life itself.

Jobs for Workers

THE ARITHMETIC of unemployment, as Secretary of Labor Arthur J. Goldberg explained it on April 6, makes very disconcerting reading. The longer one looks at the figures, the more perplexing the problem seems to become.

Next year 1.3 million young people will finish their schooling and start looking for their first full-time jobs. They will find themselves competing not only with the unemployed—5.5 million as of today—but with the 1.8 million workers who in the course of the year will find themselves “automated” out of jobs. That adds up to a total of 8.6 million job-seekers.

The picture is worse than that. There are so many workers on part-time jobs today that to restore them all to a full-time basis will take the equivalent of 1.9 million new jobs.

Thus, a little quick work with the pencil reveals that the economy must create 10.5 million jobs by next year to take care of all those who will be seeking work.

The economy cannot do this. It cannot do this even if Congress enacts every clause of the Administration's antirecession program and that program fulfills the fondest hopes of its sponsors. The President said last month that the Administration was aiming at reducing unemployment from 7 per cent of the work force today to 4 per cent. Even to reach this realistic goal by the end of 1962 about 7 million new jobs will have to be created. As the Secretary of Labor stresses, the ordinary economic improvement that accompanies a recovery from recession simply won't achieve this.

In circumstances such as these, the concerned citizen tends to think along fairly obvious lines. He may favor, for instance, lowering the retirement age under the social-security system, so that older workers will be en-

couraged to step aside and make room for young workers. Similarly he may approve measures for delaying the entrance of young folk into the work force. He will also, at least in many cases, be receptive to proposals to spread the available work by shortening the workday or the workweek. And almost certainly he will want to raise questions about the large number of “moonlighters” (workers holding two jobs) and the approximately 16 million married women gainfully employed outside the home.

All these approaches to unemployment were explored during the 1930 depression. The Roosevelt Administration sponsored the Social Security Act partly in the hope that it would encourage older workers to retire at age 65. It established the Civilian Conservation Corps to delay the entry of young workers into the labor force. It tried to spread the work by stipulating—in the Fair Labor Standards Act—that employers must pay time-and-one-half for hours worked beyond 8 in a day or 40 in a week. And on the local level there was a great deal of agitation to force married women with employed husbands off the public payroll.

To some extent history is now repeating itself. The Kennedy Administration has asked Congress to lower the optional retirement age for men under the Social Security Act from 65 to 62. It is talking about a Peace Corps at home as well as abroad. It is interested in encouraging young people to extend their education beyond high school. Although the President is opposed to shrinking the 40-hour week, his decision appears to be motivated, not by domestic considerations, but solely by the demands of the Cold War. And once again angry voices are demanding that married women with employed husbands quit their jobs and go back to the kitchen.

These approaches are not a radical cure for unemployment. They did not overcome the joblessness of the 1930's—only World War II did that—and they won't put most of the unemployed back to work now. What is needed above all to cope with our expanding work force is a faster rate of economic growth. As the President said so often during the campaign last fall, we must get the country moving forward again. How to do this short of massive government intervention is the great problem the Kennedy Administration is desperately wrestling with today.

Take Your Choice

“WORST OF ALL was the drought. In some provinces there was no rain for six to seven months. . . . Nevertheless, there was no death from famine in China.” —Wang Ping-nan, Chinese Communist Ambassador to Poland, in an address on April 7 in Warsaw to the Polish-Chinese Friendship Society.

“One fact about the famine on the Chinese mainland: one of the recent refugees told us that in his village of 3,000 persons 170 died of starvation during the last six months.”—A letter, dated February 19, 1961, from a knowledgeable source in Macao to an AMERICA editor.

Anti-Communism and Freedom

John F. Cronin, S. S.

WHEN THIS ARTICLE was originally planned, it was to have been an appraisal of the House Committee on Un-American Activities and the opposition to it in the form of Operation Abolition. Then came a flood of national publicity on the John Birch Society. This coincided with a rash of inquiries about the Cardinal Mindszenty Foundation and numerous reports of an intense campaign to discredit the Foreign Policy Association.

It has become increasingly clear that anti-Communist activities are producing sharp divisions within our nation. There has been a surprising upsurge of interest in domestic communism. Local groups are looking for Communist influence in the schools, in government and in various alleged Communist-front organizations. Nor is this interest merely academic. It is usually followed up by organized reprisals against the individuals or groups concerned.

This upsurge is surprising for many reasons. First is the fact that most students of communism report that the area of danger today is external, not domestic. The Communist problem is real and critical in Latin America, Asia and Africa. It is so serious, in fact, that many competent observers feel that the next ten years may be decisive. There is a distinct possibility that, within a decade, the entire Southern hemisphere may be substantially within the Communist camp. If this analysis is correct, exclusive concentration upon domestic communism would be helping, not hurting, whatever plans Moscow and Peiping have.

Second, there is the fact that the Communist party in the United States has been seriously weakened in the last ten years. Its present claimed membership is 10,000. There are reasons to believe that this figure is exaggerated. The *Daily Worker* is no longer published. Only a very few Communist-front groups are active. Communist influence in the labor movement is negligible. Except for attempted espionage operations, which are controlled by foreign Communist governments, there is no evidence of current Communist penetration into government or the armed forces.

It is astonishing that well-financed movements exist today to fight this drastically weakened Communist

party here. When the threat was far greater, during the United Front period beginning in 1935 and concluding with the Korean War, it was almost impossible to obtain substantial private funds for educating the public to the danger of communism. Yet, at that time, Communist penetration into such areas as labor, education, government, entertainment and communication was quite serious. Abundant documentation for this statement can be found in carefully conducted hearings of the House Committee on Un-American Activities and the Senate Subcommittee on Internal Security, held during the late 1940's.

Perhaps the best explanation of this paradox is to be found in the unusual definition of communism accepted by many of the anti-Communist groups that are so active today. Some of them, at least, operate on the premise that the expanded activities of the Federal Government are leading us to communism in at least two ways. First, the tax drain is so serious that our nation is becoming weakened, and hence its ability to withstand Communist aggression is being dangerously compromised. Second, some of the specific activities of government in the social-welfare field are alleged to be driving us to socialism, which these groups regard as the first stage of communism.

IF THESE WERE advanced merely as intellectual or political positions of dissent, they would create little public concern. Substantially similar views have been advocated for many years by such reputable groups as the Foundation for Economic Education, various associations of businessmen and the conservative wings of the Democratic and Republican parties. These groups generally oppose big government. If they consider certain measures unwise or even socialistic, they may legitimately argue that proponents of these measures are *inadvertently* weakening our nation and hence making a Communist take-over more feasible. They question the judgment of the political opposition, not its loyalty.

The key distinction here concerns motives. Surely, one can sharply disagree, for instance, with the admirable proposals for foreign aid recently submitted by President Kennedy without impugning his patriotism. This writer happens to believe that a program of this nature is essential to save much of the world from communism. But he would scarcely contend that its opponents are in the pay of the Kremlin.

Unfortunately, several anti-Communist organizations in the United States today not only fail to distinguish between judgment and loyalty; they actively assail the

Years of experience in Washington have equipped the author of this article to make the authoritative appraisal we publish here. FR. CRONIN is assistant director of the Department of Social Action, National Catholic Welfare Conference. In connection with this article, see "On Fighting Communism" (p. 170).

loyalty of those whose views they oppose. They envision a vast, secret, conspiratorial Communist apparatus that is widely subverting government, schools and universities, research organizations, the churches and the various media for affecting public opinion. Nor are they willing to let their targets off with the relatively mild indictment of being unwitting dupes of the Communist conspiracy. They are eager to allege formal, not merely material, guilt. Our nation is allegedly threatened by an uncounted number of secret Communists and fellow travelers.

How are the suspected individuals to be identified? It may be enough to apply to them the label "liberal," whether this refers to economics or theology, and thus automatically thrust them into the Communist camp. When possible, however, it is preferable to cite some of their views indicating softness on communism or sympathy toward the movement. Since the range of these suspect views is large, the net sweeps in a large number of victims. To be suspect, one need not have gone so far as to assert that Communist China has a legal claim to membership in the United Nations on the basis of the UN Charter. It may be sufficient to have advocated cultural exchanges with Communist nations or even to favor direct talks between President Kennedy and Chairman Khrushchev.

But what these anti-Communist organizations prefer above all is to cite membership in a Communist-front organization or some similar "proof of direct Communist connections." Quite a few groups have files and index cards which can supply this information. Indeed, some individuals make a good living by supplying such dossiers. The unsuspecting businessman is deeply impressed when documentation of this sort is shown to him. The next step in this process of guilt by association is to condemn a large and respectable organization because some of its officers have Communist-front records. This, for example, is part of the indictment against the National Council of Churches.

There are two substantial flaws in the process just outlined. One derives from the very nature of a Communist front. By definition, this is an organization *secretly* set up and controlled by the Communist party. Its purpose is to lure unsuspecting and presumably loyal Americans into support of cleverly *disguised* Communist objectives. For this reason, the Internal Security Act of 1950 had as one of its major aims the uncovering and labeling of such front groups. The assumption was that, once Communist control was clearly proved, the organization would have no further purpose of existence. Given this analysis, membership in a true Communist front—in which Communist con-

trol had not been exposed—of itself proves nothing more than a mistake in judgment. An expert, in certain cases, may go further and reach some deductions about the loyalty of the person concerned. But this type of expert knowledge requires long and conscientious study of the Communist movement. Amateur list checkers do not have the background to make such evaluations.

A SECOND FLAW in the uncritical use of Communist-front connections is the total ignoring of the time element involved. A person who belonged to a Communist front against war and fascism before August, 1939, may have been nothing more than a misguided pacifist. But if he retained membership after the Hitler-Stalin pact, when the title "fascism" was dropped from the organization, this is a much more serious matter. To have belonged to the National Council for American-Soviet Friendship during World War II, when most propaganda organs in the United States were singing the praises of the Soviet Union, is quite different from membership in this same group during the Korean War.

Likewise, to ignore the climate of the 1940's in appraising Communist connections can be very unfair. Those of us who undertook in that time the lonely and difficult task of trying to alert the American public to the real dangers of communism can appreciate the tremendous indifference or even pro-Soviet sentiment of that period. In those days there were no multimillionaires financing anti-Communist education. The voices that are so strident today were, for the most part, silent when China and much of Eastern Europe were forced into the Communist empire.

It is not merely a matter of Christian forgiveness not to judge a man today for views and connections held fifteen or twenty years ago. In many cases, elementary justice is involved. There are tens of thousands of former Communist party members who have broken irrevocably with the movement. Some of these left openly and have become articulate and public opponents of communism. Most of them remain silent and hope that their past will be forgotten. For this we cannot blame them. Only those without secret sin are in a position to demand that others make public confession and penance.

The fact that hundreds of thousands of Americans have been duped by Communist fronts and causes is probably the basic explanation for hostility toward the House Committee on Un-American Activities. These persons, in their younger days, may have accumulated a few connections with Communist causes. In the meantime, they have outgrown their early naiveté, and now are respectable members of the academic world, or the government, or some agency that affects public opinion. When the House Committee holds hearings and "uncovers" concealed Communists, these persons often react in terror. They feel like escaped convicts who have changed their names and lived respectable lives, yet still dwell in fear of the day when they may be publicly disgraced.

From this observer's viewpoint in Washington, such



fears are unfounded in regard to the House Committee on Un-American Activities. Even in its earliest and less responsible days, the committee as such, in contrast to some of its publicity-minded members, did very little irresponsible muckraking. Since 1947, it would be difficult to document a charge that official committee statements have been unfair in regard to individuals or organizations. Individual committee members have not always been so careful. But opponents of the committee should not make the mistake they condemn in extreme private anti-Communist organizations, of blaming a group for the unofficial actions of just a few of its members.

The years 1947-1950 were the most fruitful for the House Committee. During this period it vied with the Senate Subcommittee on Internal Security in producing well-documented exposés of Communist influence in government and in other important fields of American life. It uncovered hundreds of Communist-front organizations. In the course of these activities, tens of thousands of names of persons connected with Communist fronts and related activities became matters of public record. These records are the main source for the activities of private groups busily engaged in "exposing Communists" today.

It is unfortunate that such records are being misused by unskilled amateurs. But the victim of such abuse cannot legitimately blame the House Committee. If he can argue that he was an innocent dupe in a different climate of opinion, the committee can also argue that it was its public duty to change that climate of opinion. We deplore the abuse of such records, but the public interest was served by the original revelations.

SINCE the Korean War, the House Committee has had leaner pickings. This is understandable because this was a period of sharp decline in Communist party activities. The Korean War and the Cold War made Americans much more sophisticated. Labor had expelled its Communist-controlled unions. The Truman loyalty program quietly separated thousands of Communists and fellow travelers from government employment. The communications media were far more careful in their hiring policies. Universities became less broad in their definition of academic freedom. Communist fronts withered on the vine. It would be inaccurate to say that there were no Communist activities to expose. But the period of daily headlines was over.

The committee's most controversial activity in recent years has been "Fifth-Amendment type" hearings. It has periodically met in various communities and asked pertinent questions of individuals such as schoolteachers. When some of these "took the Fifth," they were often separated from public positions. No private citizen has the data to judge the fairness of such actions in regard to the individuals affected. The most that an observer can say is that the committee appeared to be concerned with present Communist activities, and not engaged in digging up the long-forgotten and repented past.

Of course, one can raise a legal question about the

propriety of a legislative body engaging in exposures of this nature. In theory, these inquiries are defended as an aid to legislation. As such, they have been upheld by the courts. Yet there are more than casual indications that the main function of the committee has been exposure of Communists and their activities.

Is this work still needed today? If the committee retains a balanced and judicial view of its task, there is a good case for its continued existence. It is helpful to have a continual survey of Communist activities. The only other government agency that currently is equipped to do this work must of necessity work in secrecy. The Federal Bureau of Investigation is superbly informed on all phases of the Communist problem. But its reports cannot be made public. If the House Committee were abolished, the vacuum would be filled by private groups. The activities of some of these would make such a prospect appalling.

A GAINST this background we can judge Operation Abolition. There is no doubt that the Communist party wants to abolish the House Committee. As noted earlier, there are historical reasons why many influential Americans fear the possible misuse of lists linking persons to Communist causes. Others, who have no personal worries, none the less decry the concept of governmental investigation into political opinion. However, we must know by now that Communist activities, whether domestic or international, do not fit into neat categories based on our past experience. Communists, in effect, are potential traitors, yet they are not necessarily guilty of provable crime. Hence judicial and police approaches are not adequate to meet this menace fully; informed exposure is essential. The House Committee on Un-American Activities has done this task much better than many of its critics realize.

But the fact that communism is conspiratorial does not justify general public adoption of its tactics to cope with the problem. Those who fight "fire with fire" get burnt in the process. Dr. Karl Stern warns us:

Vigilance in the face of evil may give rise to preoccupation with evil. . . . If we are unduly preoccupied with evil, we become evil. There is danger in giving more thought to the things that we are *against* than the things we are *for*. It is easier to distrust than to have faith. . . . We have our nose to the ground to ferret out the scent of the adversary; we have our ears to the ground to hear the distant rumbling; before we know it, something decisive has happened to us. We are no longer upright. Our gaze is no longer fixed on God and man in charity.

Communism is an external danger that demands from us the utmost in vigilance and sacrifice. But let us not be blind to the danger involved in policies of unbounded suspicion and the use of ruthless methods in so-called anti-Communist activities. If we become a nation of hate and distrust, then spiritually we are like the Communists. In fighting for the faith, we have lost charity. In defending our freedoms, we have ceased to be free men.

The Role of the Intellectual Girl

Sister Mary Denise

SOME YEARS AGO a prominent Eastern women's college sponsored a symposium on the subject of woman's role in the modern world. Hundreds of alumnae from nearby colleges flocked to the meeting, which was held in a fashionable hotel and presided over by the dean of the hostess college. The setting was impressive, the audience sophisticated and enthusiastic—but the spiritual refreshment as thin as gruel. There were spokeswomen urging more participation of women in politics, in industry, in business, in the armed services. But no voice was raised in the wilderness of secularism to articulate the true nature of woman, the very real desires of woman to serve in her capacity as woman, her woman's need to give life and to nurture life.

In any age this will be the primary role of Everywoman: physical or spiritual motherhood, queenship in a home or some comparable realm, nourisher of bodies or minds, or of both. What, then, of the intellectual girls, of whom the colleges are turning out larger numbers each year? Will these women be compelled to choose between keeping the house of intellect and practicing the domestic arts in a suburban ranch-style residence? In short, is the intellectual girl to be immolated on the altar of the *lares* and *penates*; or, if she should prefer to remain single, is her potential motherhood to be sacrificed to a life of learning?

"She can't have a mind; no woman has one," declared a Plautus character two centuries before Christ. "Guard yourself from the learned woman," warned Tennyson two thousand years later. The antifeminist comedy of the ages, of course! Not only is there "mind in woman," but feminine minds too have mountains, which beckon them on—"cliffs of fall / Frightful, sheer, no-man-fathomed." Any college teacher who meets last autumn's harvest of freshman girls can observe at firsthand the new regard for learning that is becoming prevalent, the new ambition to excel in challenging studies—languages, literature, the sciences.

Going are the days when it was smart to be beautiful but brainless; it is difficult to find one among a hundred now who is convinced, as one woman writer has it, that "you can't get a man with an all-A average." A recent cartoon in a magazine of quality shows an eager girl, surrounded by sleeping football huskies and drooping coeds, waving her hand and her bracelets for the attention of the professor, who reprimands her by saying: "Mary Margaret! You are disturbing the class!"

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This may or may not be a candid shot from a coeducational institution; in the women's college today, no students sleep, and a goodly one-third of them are hand-raisers.

Are those of us who love these girls not concerned about their futures, about the far countries where they will travel with perhaps the wrong luggage? Destined as most of them are for wifehood and motherhood—and all the domesticity these words conjure up—will they be hampered by their liberal education in their quest for complete self-fulfillment in the home? We dare not run the risk of accustoming girls to the wide heavens of intellectual pursuits only to be captured shortly for the tamer world of house and garden, where, like Baudelaire's albatross,

They piteously droop their huge white wings
And trail them at their sides like drifting oars.

The Catholic women's college concerns itself with training for life and a livelihood three classes of girls: those who will become career women, those who will marry, and those who will follow a religious vocation.

The last group is of course the smallest in numbers, and its problems are, in one sense, the simplest. Since the Sister Formation movement began, a girl entering a novitiate is quite certain of having all her potentialities realized. Her talents, intellectual or otherwise, are given every opportunity for development. Trained thoroughly in the life of the spirit, the young religious is also educated according to her particular aptitudes. When finally equipped, she sets forth on her apostolate of teaching, nursing or social service and finds in it the satisfaction of her psychological needs. Forgoing a family of her own, she spends herself, especially if she is engaged in education, on the children of other women and finds her fulfillment by nourishing their faith and their varied gifts of mind and character. In the totality of her action, to adapt Fr. Teilhard de Chardin's phrase, she finds God inexhaustibly attainable; she believes she is sharing in His creative act and helping to redeem the time.

The self-fulfillment of the intellectual single girl is not, perhaps, quite so well insured, but she, too, if her faith is strong and her incentives pure, may build a rich, full life. A case in point is a scholarship student who persevered through college, against the day-after-day opposition of her family, earning every cent she needed along the way. Awarded a teaching fellowship in English at a large university, she is now a full-time instructor at that university, from which she received her Master's degree. Resolved to dedicate herself to

educating youth, possibly in a mission country, after equipping herself with a doctorate in English, she recently wrote to a former teacher:

Never have I been so acutely aware of the intellectual apostolate as now, perhaps because for the first time I am, without qualification, *teacher*. I sometimes catch myself standing off, so to speak, listening as I lecture and almost feeling with a sense of awe and wonder the electric current which is passing from me to the students and back to me again.

How "wise" these freshmen are, and yet how beautifully naive—most of them. And how they bare their souls in themes! "Honest to God, I'll never live in the house of my mother or mother-in-law!" one of them began. My first reaction to such an emphatic opening after dozens of papers with the customary foot-shuffling introduction was an outright laugh. But the pathos that girl unwittingly wove into her crude attempt at writing!

I suppose I have my share of lethargic space-wasters, but somehow, it's usually the *good* classes which remain fixed in my memory—the eager hand-waving, the appreciative smile, the understanding nod, the glow of accomplishment at a word of praise, a below-average student passing in a neatly typed theme—with the long-suffering look of one who *knows* what trouble is—and then standing hesitantly at the desk and muttering almost inaudibly: "I spent 17 hours on that one, Miss Brady." And the thrill of discovering upon reading it that, mechanics notwithstanding, it *had* something.

But, of course, these instances are nothing new for you. And yet the same sense of wonder must be evoked with each new happening. I'm convinced. For we deal with personalities, intellects, souls—all different, and who can judge what the soul is capable of? So then, ours is a profession of surprises, and whether these surprises awaken delight or disappointment, it's the fact of never being quite able to judge what a reaction will be that adds the seasoning to teaching.

Would anyone reading this letter feel that such a 24-year-old young woman was handicapped by her intellectuality; or obversely, by her renunciation of married life? Her interests, her drives, her ambitions and dreams are finding realization in the groves of Academe, through creative teaching motivated by love.

Another brilliant young woman of 26, who has not renounced marriage but is too wise, knowing her propensities, to enter into a union in which her mind's life might pine away while her emotional life thrives, is still sampling the world. She writes:

I am now teaching two courses in freshman English at X University in New York, taking a course in contemporary criticism, attempting to write a novel, and working part-time in a department store in order to pay the rent. New York still impresses me as the great American myth made vital by the stalwart souls who carry its problems on their backs

and its promise in their hearts. Or, as Cummings puts it, play with the bigness of its littleness. I have deliberately avoided enrolling as a candidate for the doctorate, because I do not think that I wish to remain here after this year.

This woman, too, will find her way—writing or acting or teaching, but never bored or boring. She lives vibrantly in all the rooms of her being.

BUT THE INTELLECTUAL GIRL with the real dilemma is the married girl. I do not agree with a recent writer who speaks of the "plight" of the intellectual girls and states: "What everybody really means by a girl's 'normal role' . . . is the role of wife and mother. Though both roles are socially essential (need we be reminded?), it is questionable whether intellectuality has any value for either." Were this statement made by a contemporary of our grandparents, it might not sound so strange. But today? Is not the reverse more true: that a woman with *no* intellectual interests is to some degree unsuited to be wife and mother? Who will raise up the Salks and Oppenheimers, the Faulkners, Wrights and Epsteins, if not the women who rock the cradle and begin the child's education with his first building blocks? When Goethe sang that "the eternal feminine leads us on," he was not, perhaps, thinking of "mind in woman"; but surely in this age of disappearing frontiers, geographically and mentally, we need women who are both eternally feminine and broadly cultivated.

Today's men of science, professors, artists and writers need at their side women who can talk on a "subject" as C. S. Lewis says most cannot. A young mother of two small sons and wife of a young mathematics professor manages smoothly and delightedly to keep the house of her intellect well furnished and refurbished through reading, to the dismay of other professors' wives, who find all their diversion, apparently, in discussing bottle formulas, baking recipes and the relative value of boxed cereals. In this age of comparative leisure no intelligent woman need close the door of her mind when she opens the door of her nursery. If she is married to an educated man, she had better not.

As long ago as Mrs. Miniver, the need of woman for a "quiet time" each day was stressed. A great intellectual woman of our age, Edith Stein, addressed her sex on the need of interiority in their lives, for there is a Mary as well as a Martha in each of us. "It will be an essential task for each individual," she said, "to consider how she must arrange her daily and yearly life, in accordance with her own talents and circumstances, to make ready the way for God."

The educated Catholic woman will find her interior life through prayer, reading, music and art—all of which are exploding about her. It is a woman's world, after all. Or at least it is a world where woman's work is cut out for her. Fr. Teilhard de Chardin has given new expression to the Church's age-old theology of all labor, manual or mental, physical or spiritual: "Right from the hands that knead the dough to those that consecrate it, the great and universal Host should be prepared and handled in a spirit of adoration."

State of the Question

THREE THOUGHTFUL OPINIONS ON AID TO SCHOOLS

A priest-professor, a U.S. Senator and the president of a large nonsectarian university in New York State here contribute brief expressions of opinion on the question of Federal aid to the nation's schools. We are grateful for the collaboration of Sen. Kenneth B. Keating, Fr. Virgil C. Blum and President C. W. de Kiewiet.

TO THE EDITOR: In the United States we have a Bill of Rights, not a Bill of Privileges. Our rights as citizens are civil rights. They are positive claims against government. The Federal Government is charged with guaranteeing their fulfillment. It may not, clearly, suppress these civil rights by either direct or indirect means.

The U.S. Supreme Court declared in the *Pierce* case of 1925 (268 U.S. 510) that the state may not pass laws to deprive parents of the right to send their children to independent schools. Nor may government use indirect means to deprive parents of this civil right. For example, it may not compel parents to surrender the right to send their children to church-related schools as a condition for sharing in welfare benefits. As a case in point, it may not penalize them financially if they exercise this civil right.

Despite these constitutional guarantees, education bills now before Congress would violate the civil rights of the parents of 6.8 million school children.

The Administration Bill S. 1021 (H.R. 4970 in the House) restricts education grants exclusively to the education of the public school child. This discriminatory feature compels parents to surrender freedom of religion in the education of their children as a condition for sharing in Federal education benefits. If parents send their children to a church-related school, they are penalized. Their children are denied even a crumb of education benefits.

Civil rights penalized are not civil rights but civil disabilities.

Moreover, Bill S. 1021 would violate freedom of conscience. It would use economic pressure to enforce conformity in thought and belief. The denial of Federal education funds, together with the soaring of education

taxes, will compel parents to send their children to state schools. There, through the processes of education, their children will be forced to conform to the school's religious orientation, which, with exceptions, is secularist.

This is a serious violation of freedom of conscience. Also, it is government thought control. And "thought control," as the late U.S. Supreme Court Justice Robert Jackson observed, "is a copyright of totalitarianism, and we have no claim to it."

It is clear that parents' civil rights, rooted in freedom of mind and freedom of religion, are the central issue in the education controversy. These civil rights and the national interest should, it seems to me, guide the debate on Federal aid to education.

But those who subscribe to *absolute* separation of Church and State would destroy these civil rights. They argue in effect that these rights must be suppressed if their enjoyment results in

served, they are "aid to the student, not to the school or college."

The national interest demands that every single American child receive the tax funds necessary for his highest mental development. Manifestly, those who are determined to obstruct every Federal aid plan that does not violate the civil rights of the nation's 6.8 million independent school children are endangering the national interest and undermining the Bill of Rights.

In view of these considerations I should like to suggest that the aid-to-education issue be discussed in terms of civil rights and not as a religious issue. It is regrettable that some individuals have insisted on making it a religious issue.

VIRGIL C. BLUM, S.J.
Associate Professor
of Political Science
Marquette University

Milwaukee, Wis.

• • •

TO THE EDITOR: A strong case can certainly be made for the fact that there is injustice in taxing, for the support of public schools, those who send their children to private schools. In my judgment, although I recognize that other people may have different opinions, there are no constitutional inhibitions against giving loans to private schools. The Constitution requires that the Federal Government maintain a position of neutrality with respect to religion. It



even an incidental benefit to religion. To them liberty is unimportant; it is a privilege, not a right. To them absolute separation is the highest good, and religious freedom is of little significance. (This absolutism is the sure road to the complete secularization of American society.)

The Administration education bill should be amended. It should be amended to protect the civil rights of the parents of independent school children by providing tuition grants to help them pay tuition in the school of their choice. Such grants are constitutional for, as President Kennedy ob-

does not require opposition to or discrimination against religion. There are many examples of government programs which apply both to religious and nonreligious institutions—e.g., housing construction loans, the G.I. Bill, school lunches, and others.

Last year I supported an amendment to the bill for Federal aid to education which would have permitted low-interest loans to be made to private primary and secondary schools. So far, I have seen no facts that would make me alter my previous stand. It is my practice, however, not to take a final position on any bill until all testimony has been

heard, and until committee reports are available for study.

Certainly there would be no constitutional problem in offering aid to individuals through allowing a deduction from Federal income taxes up to \$300 per person per year for educational fees and tuition. I favor—and have introduced—legislation to this end. It is the most direct and effective form of Federal aid, eliminating red tape, bureaucracy and the dangers of Federal control. It would raise no constitutional problems whatsoever, but would be of considerable assistance to the parents of children who attend privately sup-

ported schools and to others who are faced with the mounting costs of education.

KENNETH B. KEATING
U.S. Senator from New York
Washington, D.C.

. . .

TO THE EDITOR: In my opinion we are not in the presence of any injustice in the present denial of State and Federal aid to parents of children in privately supported schools. The law and the Constitution on both Federal and State levels raise many difficult questions about the legality of such aid. It is my

opinion that the real question before the nation is whether it is in the national interest to modify the law so that aid to church-related schools can be given.

There was a considerable period during which I most emphatically opposed the idea of using public funds in order to support any private institution with a church affiliation which could exercise a marked influence upon the curriculum or the conditions of faculty tenure. In the light of what I consider to be the emergency needs in the education of American people, I have considerably revised my opinions.

I am now in favor of a thoughtful review of this entire question. I have two principal reasons for modifying my own position. The first is my historian's conviction that the problems of Church and State in the 20th century are very largely different from those of the 18th century. I doubt that any modern state can be controlled by any religious organization. In the second place, I think that the nation must make the most adequate use of existing institutions and that consequently the strength and the number of private and public institutions have become a State and national responsibility.

It is my judgment, however, that many Catholic leaders are making a serious mistake in raising the total principle and thus demanding that there be an entire abandonment of the constitutional and legal restrictions on the giving of aid to church-supported schools. I believe that their action is embarrassing for the President of the United States and also causes people like myself, who are willing to see an adjustment, to grow more cautious and to raise more questions. For my part, I feel that it would have been wiser to deal with this matter first of all on the level of higher education. In this area there is more understanding. The constituency is more knowledgeable. The need can be more clearly explained.

I am very sympathetic with the wise and thoughtful approach undertaken by Catholic educational leaders in the State of New York who have, in my opinion, done an excellent job of preparing public opinion for favorable consideration of their point of view.

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President
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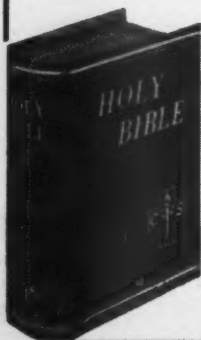
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Good Books Lately—Have You Read Any?

Says Lord David Cecil in his *The Fine Art of Reading* (Bobbs Merrill. 1957):

Art is not like mathematics or philosophy. It is a subjective, sensual and highly personal activity in which facts and ideas are the servants of fancy and feeling; and the artist's first aim is not truth but delight. Even when, like Spenser, he wishes to instruct, he seeks to do so by delighting. It follows that the primary object of the student of literature is to be delighted. His duty is to enjoy himself: his efforts should be directed to developing his faculties of appreciation.

I am afraid that from time to time the impression is given that really worth-while novels are so pregnant with philosophical implications, so weighted



down with views of the world and of man, so freighted with "symbolism," "levels of significance," and so on, that the prospective reader overlooks the real purpose of literature as so succinctly stated above. Hence, I submit the following books as really splendid examples of the pleasure, the sheer joy that reading can provide. They are not all equally endowed with this primary quality, to be sure, and I shall list them in the order of excellence as I see it.

Adam, by David Bolt (John Day. 138p. \$3).

"Other accounts may explain the origin and physical stature of modern man; we have yet to find an alternative to the Fall to account for his nature." So writes Mr. Bolt in his "author's note" prefacing this truly superb little book. It is simply a retelling of the biblical story of the creation of the first man and woman, their temptation and fall, and the first days of their exile from Paradise.

What makes the story so deeply moving is not merely the obvious reverence with which the young author approaches the fact of God's operation, but the limpid, poetical style, which recaptures the innocence and wonder

of the first human eyes that looked on the physical world and saw, as God Himself had seen, "that it was good." And yet, from the first page, there is a sense of brooding doom, as the "dragon," limping from the wound in his foot, slithers down from the ramparts of heaven to haunt the garden, waiting for the chance to set the dread choice before the first human children of God.

Some of the more refined theological aspects of the story may be open to question—as, for example, whether Adam and Eve could have suffered accidental physical injury in their state of knowledge and integrity—but these are points that by no means offset the total impression, which is one of really sharing with Adam and Eve the sense of the presence of God and their clear-eyed innocence and simple majesty.

If this sounds rhapsodic, I simply repeat that this is the impression the little book makes on me—and I am in good company; C. S. Lewis says:

There is no patronage, no parody, no allegorization. The book seems to rise of itself out of prolonged meditation; the author has seen it taking just this shape. We, with him, feel it would not have been otherwise. A false step would have been fatal, but the author makes none.

Citizen of New Salem, by Paul Horgan (Farrar, Straus & Cudahy. 90p. \$3.75).

This is the one nonfiction book among the offerings. Mr. Horgan retells the early years of Lincoln from the day he came to the little Illinois village as a flatboatman until he leaves for Springfield to take up his duties as assemblyman of the State's tenth General Assembly.

If Mr. Horgan adduces no new facets of young Abe's life, he sets them before us with a freshness and depth of appreciation of the character that is often missing in more exhaustively scholarly works. Much of the account is told in phrases from Abe himself, or in comments by his friends and neighbors, and we are keenly conscious of the unpromising background from which the heroic man almost literally raised himself by his bootstraps.

Again, as in *Adam*, much of the delight of this brief book (it is deepened by the strong drawings by Douglas

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Gorsline) rises from the style. It is simple, friendly, almost homespun, and not the least tribute that can be paid it is to say that Abe himself might have written this way.

Tales From a Troubled Land, by Alan Paton (Scribner. 128p. \$3.50).

In this collection of short stories set in the "troubled land" of South Africa, the author of the famous *Cry, The Beloved Country* and *Too Late the Phalarope* reveals once more two things. His craftsmanship comes through clearly in these ten spare, economical tales, all of which center around the harsh conditions that plague the Negroes and the colored under the gentle ministrations of a police state. But even more does Mr. Paton reveal his own deeply humanitarian and Christian spirit.

Perhaps the most poignant of the tales concerns the waif in the reformatory (the author for many years was superintendent of one of these institutions) who dreams up a mother and family, but who was so starved for love that he wasted away and died even when a "foster mother" appeared (but too late) to take the unknown mother's place.

There is little overt grimness or brutality in these true tales, but the overwhelming atmosphere is one of doubt, suspicion, callous unconcern for human rights and dignity, contrasted with the long-suffering and gentle dignity of the oppressed. The pleasure here resides in the encounter with nobility of soul—in some of the characters but above all in the author.

Stranger at Killknock, by Leonard Wibberley (Putman. 192p. \$3.75).

Those who were enchanted by the lyric qualities of *The Hands of Cormac Joyce* will rejoice in this fable. The little town in a remote spot on the Atlantic coast of Ireland broods under the bulk of a mountain which had been the site of pagan rites in far-off days. Despite the devout Catholicism of the villagers and the zeal of the fiery priest, some of the folk still cast a weather eye at the mountain, half-convinced that the powers of the old religion still have something to do with the fortunes of their daily lives.

When the Stranger comes (and villagers and readers of their tale are not long in suspecting who He is), he brings to light a hidden crime, is instrumental in breaking the hold of the old superstitions, and leads a young girl to ultimate happiness.

The tale is fantasy, no doubt, but the telling is a joy. Especially notable are

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the lovely descriptions of the mountains and sea and the dry humor of the characterizations.

The Owl Hoots Twice at Catfish Bend, by Ben Lucien Burman (Taplinger. 115p. \$2.95).

This is the third in a series of little books that recount the adventures of the animal colony at the Bend. This one deals with the attempts of a fox-gangster from New Orleans to disrupt the peaceful animal Garden of Eden. Divide and conquer is the fox's motto, and he sets about pitting the birds against the beasts. But he overrates his cunning and gets the eagle riled—and that spells the end.

This might be thought primarily a juvenile book, one for children only, but it is rather in the class of Aesop's fables, with many an oblique commentary on human foibles under the somewhat laconic prose.

The Refugee, by Helen Fowler (Macmillan. 249p. \$4.50).

The scene is Australia; the story is concerned with a refugee (apparently from Eastern Europe) who has suffered in concentration camps and whose wife and daughter are still behind the barbed wire; the climax comes when the poor man goes insane and murders the woman who had befriended him and her children.

The husband, who had never taken kindly to refugees in general and who sneered at his wife's charity as a devious means to attract him to the Catholic faith he did not share, is on the verge of losing his own mind. But a dynamic young priest, brother of the murdered woman, wins the husband back to sanity (and toward conversion, the somewhat forced conclusion seems to be) by persuading him to open his estate as a center for the very refugees he had mistrusted.

It is a taut enough tale, but perhaps it verges a bit on the sanctimonious. A few down-to-earth characters save it from being excessively moralistic.

The Talent Scout, by Romain Gary (Harper. 209p. \$3.75).

The opening chapters of this story are most original and arresting. A mixed group of travelers to the mansion of a dictator in an unnamed South American country have been gathered for the purpose of entertaining the strong-arm tyrant. He is ceaselessly in search of "talent," for he has sold his soul to the devil, who, he knows, has the greatest talent for evil. Perhaps, if he keeps searching long enough, he will find that



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he has booked the devil himself to appear before him.

The traveling group is detoured from the mansion and the dictator orders their execution, mainly because his mistress is among them and he has tired of her. Revolution follows, the group is saved and the dictator falls, still searching for the ultimate "talent" that may give him the devil's mastery of evil.

The story falls apart about at midpoint, for Gary cannot sustain the horrendous tale he has set out to tell. It is a good try at probing the essence of evil, but it turns out to be more macabre than convincing.

The Château, by William Maxwell (Knopf. 402p. \$4.95).

This is the one long book among these commended, and it will appeal to special tastes. At first sight it is a travelogue, in its very detailed account of two likable Americans, husband and wife, and the people they met and the spots they visited in a brief trip to France. But a sense of mystery soon begins to develop—not "mystery" in the sense of whodunit, but in the sense that they seem always to see only the masks of people—what they are really like escapes them.

The book ends with an explanation given to an imaginary interrogator, in which many of the puzzles are cleared up a bit, but the genius of the book—apart from its very sensitive and rightly sophisticated style—lies precisely in the respect it shows for the innermost recesses of the human heart. We know people best, it seems to say, when we realize that there is much about them that we cannot know.

It is a thoughtful book to be read thoughtfully, and it will commend itself particularly to those who love France—or would love to.

HAROLD C. GARDINER



HAMLET (Phoenix). The powers that be at the Phoenix obviously have not spared expense in providing the production with an impressive mounting, in such accessories as tasteful settings and opulent costumes, both contributed

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by Peter Wingate. A beautiful production does not necessarily guarantee a first-rate Hamlet, however, and this revival has faults in performance that cannot be concealed by excellence in accoutrement.

The most serious fault is Stuart Vaughan's casual, or perhaps too sophisticated, direction. One gets the impression that Horatio, Bernardo and even Hamlet do not believe they have seen a ghost, and that Polonius knows he is a garrulous windbag—which deprives the role of sincerity. Donald Madden, in the title role, is an impetuous rather than a thoughtful prince, with the result that Hamlet's spiritual ordeal is obscured by his scheming and violence. That, too, may be the director's rather than the actor's fault. There are compensations in commendable performances by Alexander Scourby and Joyce Ebert, the latter the most persuasive Ophelia of your observer's experience.

The soul force of *Hamlet* is so strong that the drama can leap over any theatrical handicap. The play can be performed on a bare stage or in a parish hall, in medieval costumes or modern dress, without losing its vitality. In the revival at the Phoenix it is in no sense ineptly performed. The production is a good *Hamlet*, but your reviewer has seen better.

DOUBLE ENTRY (*Martinique*). The evening's offering consists of two one-act folk comedies, *The Bible Salesman* and *The Oldest Trick in the World*, by Jay Thompson. The first is rich in Will Rogers' type of humor; the second is hilarious. Both are embroidered with music.

Rosetta Lenoire, a versatile Negro actress, is featured in both plays. If you happen to discover a more capable comedienne than Miss Lenoire, please inform your reporter. Jane Connel, a demure blonde girl, reinforces Miss Lenoire in *The Oldest Trick in the World*, and the two of them proceed to turn the *Martinique* upside down. Theatregoers with cardiac trouble are advised to avoid the show.

FIVE POSTS IN THE MARKET PLACE (*Gate*). It would seem presumptuous to suggest that the repertory group that has given the season more fine revivals than the combined efforts of all other theatres in town would have been wiser to defer its present production. While Algirdas Landsbergis is a new playwright, in the sense that *Five Posts* is his first professionally produced play, he has an obviously mature mind,

as well as considerable skill in etching character. It is doubtful, however, that the Gate has attracted an audience of sufficient maturity to go along with cerebral drama under a by-line other than Ibsen or Strindberg.

The story is a study of the impact of the monolithic state on the sensitive



minds of artists and intellectuals. Derived from Marxism, it could be called the party state or the 20th-century state. In better days one of the antagonists was a sculptor and the other an

author of distinction in the literary world. Probably they had met at a cocktail party or in a coffee house and found each other a congenial though brief companion.

Now they are enemies—the sculptor a leader in the underground, the author a Vishinsky-type prosecutor dedicated to exterminating the underground. The conflict in which they destroy each other is on the intellectual level, and the author, who has not yet learned to weld ideas and action in a single piece, may be talking over the heads of his audience.

Let's hope your reviewer is wrong. If he happens to be right, give the managers of the Gate credit for their courage in launching an unknown play-

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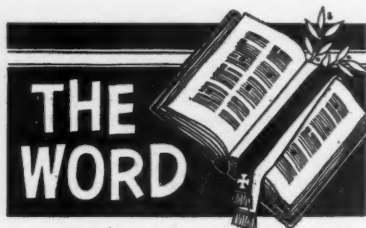
"... The nine appraisals in
the present book are some
of the most valuable and
constructive of all the
critiques that I
have received; ..."
Toynbee

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wright on a promising career. If the box
office does not reward them, perhaps
history will. [Closed.]

THEOPHILUS LEWIS



*Go, you are dismissed. Thanks be to
God. May the homage of my service be
pleasing to You, Holy Trinity. . . . May
almighty God bless you, Father, Son
and Holy Spirit (Concluding words of
the Mass).*

At the end of the Postcommunion Prayer the priest closes the Mass book, and the little gesture seems significant in so many ways. The holy action is completed. The Lord has passed; He has come and gone. The time of praying is over; the time of doing is at hand. The priest at the altar may experience a slight inward sigh: he has just so many Masses to say in his life, and now the precious sum is smaller by one. He moves to the center of the altar, kisses the altar table, again greets the people. He then pronounces the words of dismissal.

There is an interesting formula at the beginning of the liturgy for a priestly ordination. At the very outset all who are involved are ritually warned that none shall depart until the Mass is concluded and the apostolic blessing received. In an ordination there would, of course, be special reason for such a caution, yet Catholics ought to be aware of the general truth that is implied. On the most solemn and significant human occasions people do not dash in and out according to individual whim. If they are civilized and possess any concept of occasion, they come to a large event when they are summoned and they depart when they are given leave. If this simple truth of social behavior has become obscured in our day, it can only be concluded that we are less civilized than our grandfathers, less perceptive of significance, less disciplined and mannerly in our ways. Perhaps we suffer in this regard from one of the multiple effects of double-feature movies, to which people come at any loose moment and escape when the tedium can no longer be borne.

The intelligent Catholic at Mass will

not depart until he has religiously answered—either with the community or the altar boy—*Thanks be to God* to the priest's courteous words of dismissal, and has received the kindly, priestly blessing which follows.

The celebrant of the Mass now bends over the altar for the last time, and for the last time asks fulfillment of the double, most general, intent of the Mass: that God be honored and man be helped. He then turns to the kneeling people and blesses them in the consecrated Trinitarian formula. Various things have been blessed often in the course of the Mass. Now, at the end, the blessing of God is bestowed, by him who has such enviable power, on the devoted and beloved folk of God.

The Mass is ended. The sacrifice of Calvary has been renewed; God has been fittingly worshiped; the faithful have been purified, refreshed, consoled, uplifted, immeasurably strengthened. Now begins the test of the Holy Sacrifice. Now the Mass is put to the proof.

Time and again—for so it must be—our Catholic people have been warned that they must not lead departmentalized lives. It is true that daily life is inevitably departmentalized in the rudimentary sense that a man cannot be doing this when he is actually doing that. A man sleeps and then wakes; he works and afterwards plays; he feeds his body and in another hour he feeds his mind. But it is always the same man who does all this. And just as he will be influenced (not to say, ruled) by the same temperament and psychology no matter what he may be doing at any given moment, so the Catholic man will presumably be influenced (not to say, ruled) by the same spirituality in the whole range of his categorized activities.

Anyone coming from Mass and Holy Communion is fully alive with the inner life of Christ Himself. But that life, which involves a whole interior attitude or posture or outlook, must at once enter into competition with all the other lives a man must lead: physical life, the life of the senses, the life of work and business and acquisition, the inner, active life of the mind, family life, social life. In every one of these numberless daily competitions, something has got to give. In each instance and almost in each instant, the Christ-life now being lived by Christ's member must either best the competition or be worsted by it. It's a difficult situation, but one which ought daily to improve in favor of the Christ-life and not, as the diplomats say automatically these days, deteriorate.

VINCENT P. MCCORRY, S.J.

America • APRIL 22, 1961

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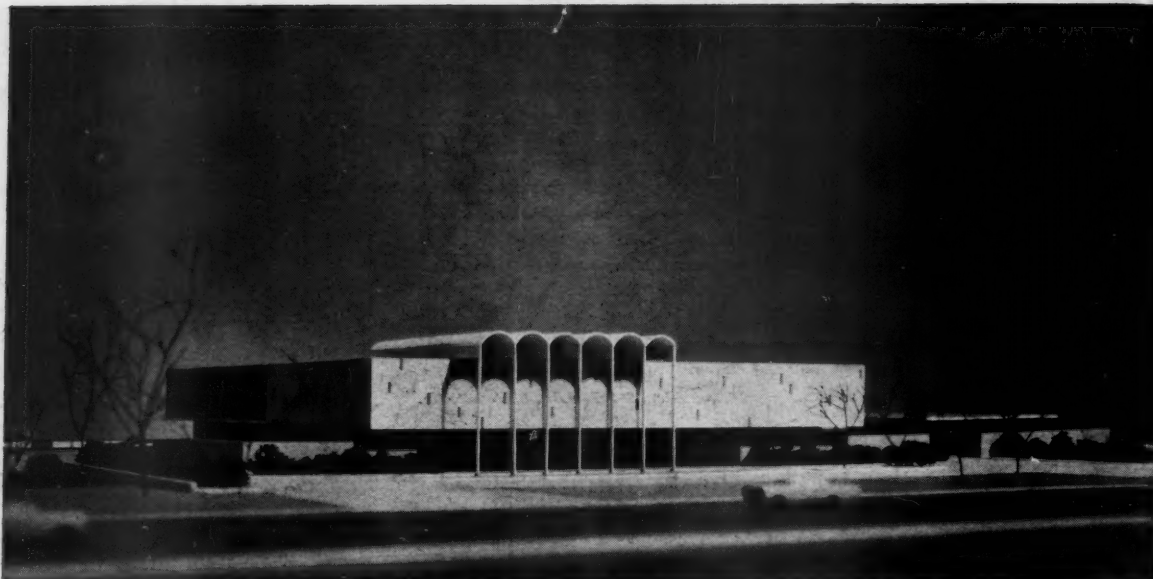
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The Busch Memorial Center, new student union to be built at Saint Louis University

AMERICA'S JESUIT EDUCATION SERIES Spotlights

New Student Facilities at

Saint Louis University

For the 9,370 students at Saint Louis University the University's 46-million-dollar development program is just about the best thing that could have happened to student life, academic or otherwise.

A favorite place for the students, since it was opened in 1959, is the monumental Pius XII Memorial Library, built at a cost of \$4,250,000. Its bright, spacious atmosphere, its unique open-stack design, its many comfortable study areas make the library a popular place in which to pursue studies and research. As many as 4,900 students and faculty have used the library in a single day.

For women students, one of the finest additions to the University scene is the Rogers Hall dormitory, a 14-story former hotel which was purchased last summer and has been remodeled on a luxurious scale. All rooms have wall-to-wall carpeting, private baths and attractive furnishings. New dining, laundry and recreation facilities are part of the remodeling program.

All students . . . from 49 states and 56 foreign countries . . . are looking forward to completion of the Busch Memorial Center, a \$2,500,000 student union building. A three-level, air-conditioned structure, it will contain numerous dining and recreational facilities, plus many other features, ranging from ballroom to barber shop, browsing library to bowling alley.

These projects, in conjunction with new classroom and laboratory buildings, make the University's 150th Anniversary Development Program an undertaking aimed primarily at student welfare.

KEY TO ABBREVIATIONS

LAS Arts and Sciences	ILL Institute of	PT Physical Therapy
AE Adult Education	Languages and	RT Radio-TV
A Architecture	Linguistics	S Social Work
C Commerce	IR Industrial Relations	Sc Science
D Dentistry	J Journalism	SF Sister Formation
DH Dental Hygiene	L Law	Sp Speech
Ed Education	MT Medical Technology	Sy Seismology Station
E Engineering	M Medicine	T Theatre
FS Foreign Service	Mu Music	AROTC Army
G Graduate School	N Nursing	NROTC Navy
HS Home Study	P Pharmacy	AFROTC Air Force

E-30*

JESUIT COLLEGES AND UNIVERSITIES

ALABAMA	Departments
Spring Hill College (Mobile)	LAS-C-Ed-N-Sc-Sy-AROTC
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Loyola University (Los Angeles)	LAS-AE-C-E-Ed-G-IR-L-AFROTC
University of San Francisco	LAS-Sc-C-Ed-G-N-L-Sy-AROTC
University of Santa Clara	LAS-AE-C-E-Ed-G-L-Sc-Sy-AROTC
COLORADO	
Regis College (Denver)	LAS-Sy
CONNECTICUT	
Fairfield University	LAS-C-Ed-G
ILLINOIS	
Loyola University (Chicago)	LAS-AE-C-D-En-G-HS-IR-L-M-N-S-Sc-Sy-Sp-AROTC
LOUISIANA	
Loyola University (New Orleans)	LAS-AE-C-D-DH-Ed-G-J-L-MT-Mu-P-Sc-Sy-T-AROTC
MARYLAND	
Loyola College (Baltimore)	LAS-G-AROTC
MASSACHUSETTS	
Boston College (Chestnut Hill)	LAS-C-Ed-G-L-N-S-Sc-Sy-AROTC
Holy Cross College (Worcester)	LAS-G-NROTC-AFROTC
MICHIGAN	
University of Detroit	LAS-A-C-D-E-G-IR-J-L-RT-Sc-Sp-T-AROTC-AFROTC
MISSOURI	
Rockhurst College (Kansas City)	LAS-AE-C-IR-Sc
St. Louis University	LAS-C-D-E-Ed-G-L-M-N-S-Sc-Sp-Sy-AFROTC
NEBRASKA	
The Creighton University (Omaha)	LAS-AE-C-D-Ed-G-IR-J-L-M-N-P-S-Sc-Sp-AROTC
NEW JERSEY	
St. Peter's College (Jersey City)	LAS-AE-C-AROTC
NEW YORK	
Canisius College (Buffalo)	LAS-C-Ed-G-Sc-Sy-AROTC
Fordham University (New York)	LAS-AE-C-Ed-G-J-L-P-S-Sp-Sy-AROTC-AFROTC
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OHIO	
John Carroll University (Cleveland)	LAS-C-G-Sy-AROTC
Xavier University (Cincinnati)	LAS-AE-C-G-Sy-AROTC
PENNSYLVANIA	
St. Joseph's College (Philadelphia)	LAS-AE-G-IR-Ed-Sc-AFROTC
University of Scranton	LAS-Ed-G-AROTC
WASHINGTON	
Gonzaga University (Spokane)	LAS-C-E-Ed-G-J-L-Mu-N-Sy-AROTC
Seattle University	LAS-C-Ed-E-G-J-N-SF-AROTC
WASHINGTON, D. C.	
Georgetown University	LAS-C-D-FS-G-ILL-L-Mu-N-Sy-AROTC-AFROTC
WEST VIRGINIA	
Wheeling College	LAS
WISCONSIN	
Marquette University (Milwaukee)	LAS-AE-C-D-DH-E-Ed-G-J-L-M-MT-N-PT-Sp-Sy-AROTC-NROTC

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-IR-L-AFROTC

-N-L-Sy-AROTC

-Sc-Sy-AROTC

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...LAS-C-Ed-G

-Sy-Sp-AROTC

-c-Sy-T-AROTC

LAS-G-AROTC

-Sc-Sy-AROTC

ROTC-AFROTC

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